

EXAMINING THE VALIDITY OF CONSTRUCTS THAT MEASURE THE WILLINGNESS TO SHARE WAQF INFORMATION: AN EXPLORATORY FACTOR ANALYSIS

Noraini binti Yusuff^a, Fuadah binti Johari^{b*}, Nor Syahidah binti Ishak^c, Hanim binti Misbah^d, Siti Latipah binti Harun^e, Nurul Adilah binti Hasbullah^f, Siti Hajar Salwa binti Ahmad Musadik^g, Azuan Ahmad^h

¹Department of Islamic Finance and Banking, Islamic Business School, Universiti Utara Malaysia, 06010 Sintok Kedah, Malaysia

²Islamic Finance and Wealth Management Institute (IFWMI), Faculty of Economics and Muamalat, Universiti Sains Islam Malaysia, 71800, Nilai, Negeri Sembilan, Malaysia

³Department of Islamic Finance and Banking, Islamic Business School, Universiti Utara Malaysia, 06010 Sintok Kedah, Malaysia

⁴ Islamic Finance and Wealth Management Institute (IFWMI), Faculty of Economics and Muamalat, Universiti Sains Islam Malaysia, 71800, Nilai, Negeri Sembilan, Malaysia

⁵ Department of Islamic Finance and Banking, Islamic Business School, Universiti Utara Malaysia, 06010, Sintok, Kedah Malaysia

⁶Faculty of Economics and Muamalat, Universiti Sains Islam Malaysia, 71800, Nilai, Negeri Sembilan, Malaysia

⁷Department of Muamalat and Halal Management, Islamic Business School, Universiti Utara Malaysia, 06010 Sintok Kedah, Malaysia

⁸ Cybersecurity and Systems, Faculty of Science and Technology, Universiti Sains Islam Malaysia, 71800, Nilai, Negeri Sembilan, Malaysia

^aynoraini@uum.edu.my

^bfuadah@usim.edu.my

^cnorsyahidah@uum.edu.my

^dhanim@usim.edu.my

^esitilatipah@uum.edu.my

^fn.adilahasbullah@usim.edu.my

^gctsawla@uum.edu.my

^hazuan@usim.edu.my

*Corresponding Author: fuadah@usim.edu.my

Abstract: Waqf is crucial in providing society with cost-free or affordable services. However, ensuring the sustainability of waqf contributions remains a key challenge. Hence, it is essential to establish a sustainable waqf ecosystem based on information sharing among stakeholders to maximise its societal benefits. This study adopts a quantitative research approach, utilising the information-sharing theory. The analysis employs the SPSS software to conduct Exploratory Factor Analysis (EFA) and assess the construct validity of variables measuring the willingness to share information. The study investigates the impact of trust, reciprocity, and commitment as independent factors on the willingness of waqf stakeholders in Malaysia to share information. A preliminary study was conducted between January and March 2023, involving 78 purposively sampled respondents who were Waqif, Mawquf Alaih, or knew about endowing waqf through the online waqf platform. This preliminary study evaluated the viability and reliability of the instruments used to represent the variables and relationships. The study intends to demonstrate the validity of factors influencing stakeholders' willingness to share information, thereby enhancing Malaysia's waqf co-

creation ecosystem. The findings will serve as input for developing an information-sharing framework and informing policy implications to improve the environment for waqf co-creation.

Keywords: Waqf; Sharing Information; Islamic Social Finance; Waqf Co-creation

1. Introduction

Waqf has been a prominent Islamic social finance instrument throughout Islamic history with a noble aim to serve different types of benevolent purposes, including education, community development and aid to people with disabilities. Waqf is a voluntary action in which Muslims are encouraged to spend their wealth to help others. The benefit of waqf is perpetual and theoretically immovable. Waqf provided several cost-free services to society, including building mosques, hospitals, schools, madrasahs, education, health care and libraries (Cizakca, 1998). Therefore, a sustainable waqf ecosystem using sharing information's ideas among stakeholders should be developed to maximise the potential of waqf to benefit society.

The roles of stakeholders in promoting and sharing the information related to waqf are seen as a new opportunity to take an active role in value-creation processes. Furthermore, sharing information among beneficiaries, waqif, or any individual is an important element that could be added to the waqf ecosystem to enhance waqf awareness while increasing waqf donations. It is, therefore, crucial to understand which factors influence the development and implementation of information sharing among waqf stakeholders in Malaysia. Information sharing theory by Constant et al.(1994) argues that personal determinants drive individuals for instant reciprocity and power through the social and organisational determinants of information sharing. Waqf co-creation means the information of all Waqf stakeholders can be viewed as open systems that rely on the resources of others to function. Because of this interconnection, specific trade and interaction methods are required to combine a stakeholder's resources with other actors' resources to promote the 'well-being' or 'benefit' of the waqf ecosystem.

In this regard, this research will develop a model of willingness to share waqf information among waqf stakeholders and in conjunction, this paper will measure the construct of willingness to share waqf information among waqf stakeholders. The main research question arising from the research background is: what are the determinant elements influencing waqf stakeholders' willingness to share information to improve Malaysia's waqf co-creation ecosystem, and what is the willingness of waqf stakeholders to share information? Therefore, the subsequent section will elucidate the literature review addressing this question.

2. Literature Review

The literature review aims to delve into the existing knowledge and research on information sharing. Specifically, the review explains the various factors that impact individuals' attitudes and behaviours concerning information sharing. By exploring the available literature, this study seeks insights into the contextual elements that shape individuals' willingness and inclination to share information with others. The literature review provides a comprehensive understanding of the current state of knowledge, helping to identify key determinants and contributing factors that influence individuals' attitudes and behaviours concerning information sharing in the waqf area.

2.1 Information Sharing Theory

The Information Sharing Theory serves as the fundamental theoretical framework for this study. According to Constant et al. (1994), information sharing is affected by rational self-interest and the social and organisational context and proposes that organisational culture and policies, as well as personal factors, can influence people's attitudes about information sharing. The more people believe that information sharing is usual, correct, and socially expected workplace behaviour, the more they should be willing to share. The sharing should also be higher when the technology attributes and conditions decrease the psychological costs of sharing (e.g. user-friendly systems). Additionally, the more interdependent a person's work is on others, the higher the needs of self-interest and reciprocity are, and the more likely the person is to share (Jarvenpaa and Staples, 2000). Information sharing explains the elements that facilitate and restrict individual information exchange.

Reciprocity and social attitudes are other factors that affect information sharing. Reciprocity is closely tied to social exchange, where individuals consider the personal benefits and incentives of sharing information. Information exchange is like a social exchange and personal attitude of “why I should share information, and what is in it for me” (Constant et al., 1994). This constitutes the social determinant of information sharing. The second factor refers to social and organisational context attitudes. In other words, people's willingness to share information increases as they feel obligated to do so. People who feel pleased with the other party are delighted to share information. Therefore, it is claimed that information sharing theory is a reliable term for sharing (Jarvenpaa and Staples, 2000). Therefore, this study delineates several variables within the realm of information theory in the waqf area, including but not limited to the following;

2.1.1 Trust

Trust is defined as when parties are confident of the authenticity and integrity of their exchange partner (Morgan & Hunt, 1994). Trust in waqf institutions can influence people's willingness to contribute to waqf. Increased credibility of Waqif will also strengthen their long-term commitment to the waqf institution (Abdul Shukor et al. 2019). A previous study that explores the relationship between integrity, reputation, and the waqif's trust in the waqf institution, and intention to contribute to the waqf company with cash demonstrated that trust in waqf institutions is a key factor in determining an individual's decision to donate cash to waqf. Trust is an important factor and is related to the willingness to share information with others.

H1. There is a positive relationship between trust and willingness to share information.

2.1.2 Reciprocity

Reciprocity is becoming increasingly important in accumulating and exchanging information (Haeussler, 2011). This means that the recipient of the favour is from the other party obliged to return the gesture to maintain the balance of interests (Adler and Kwon, 2002). Community members who have strong, positive reciprocity norms feel obligated to reciprocate for any useful resources they receive from their online communities because the process of reciprocation "reinforces self-esteem and self-concept, validates the need for reciprocation, and promotes predictability" (Bagozzi, 1995).

Moreover, Bagozzi (1995) points out that the reciprocity norm provides self-regulatory control over volitions and actions; therefore, it should be an essential component of goal-directed behaviour in social exchange relationships. In general, fulfilling obligations helps members maintain a positive self-image as people who repay their debts and avoid the social stigma associated with violations of the reciprocity norm. On this basis, we hypothesise the following:

H2. Reciprocity has a positive impact on willingness to share information among waqf stakeholders.

2.1.3 Commitment

The concept of "commitment" can be explained as the readiness of individuals within society to dedicate their enthusiasm and faithfulness to a social structure or exhibit a significant connection to an institution, disregarding the purely practical value of the association. (Buchanan, 1974). According to a recent study conducted by Sharif et al. (2022), it was found that when leaders focus on transferring guidelines, sharing visions, and promoting intellectual skills, there is a significant increase in organisational affective commitment. Such commitment is closely tied to a strong sense of belonging. The study demonstrated that the function of commitment has a significant interest toward a sense of responsibility and has a possibility related to sharing information. Meyer and Allen (1991) claimed commitment was defined and categorised into three components; affective commitment, which refers to the emotional connection a worker feels towards the company; continuance commitment is the acknowledgement of the expenses linked with departing from the company. Therefore, employees desire to remain affiliated with the company. Lastly, normative commitment is the sense of duty that compels employees to stay in their current job. Therefore, this study urges to examine whether a commitment factor is significantly related to a willingness to share information about waqf among stakeholders.

H3. A positive relationship exists between commitment and willingness to share information among waqf stakeholders.

These interconnected hypotheses suggest a positive relationship between all variables in the sharing information theory and their impact on waqf stakeholders and the ecosystem. Therefore, it is crucial to research the relationship between waqf and sharing information.

2.2 Waqf and Sharing Information

In sharing information, waqf holds relevance regarding knowledge and intellectual resources. Moreover, sharing knowledge can be viewed as a form of charitable giving, as discussed by Mohd Zawawi, Md. Sham and Ismail (2020), which Allah SWT can reward. In today's digital age, sharing information and knowledge has become more accessible and widespread. Waqf is an Islamic charitable endowment or donation dedicating a specific asset, such as property, money, or other resources, to benefit society. These dedicated waqf assets are generated to benefit or support various social activities, education, religious, or charitable endeavors. The primary objective of waqf is to provide ongoing benefits and support to individuals and communities in need.

Hence, the accessibility of waqf-related information to the general public is enhanced when individuals or organizations actively utilize the available facilities. For example, by using social media (e.g., Facebook), offers effective delivery of marketing messages (Weerawardena, 2018) and could increase the rate of fundraising success (Ortiz et al., 2018). The study is due to another advantage: it has the potential to go viral, spreading rapidly across platforms and reaching a significant number of users. Creating engaging and shareable content about waqf increases the chances of the information being shared widely, leading to increased awareness and potential participation in waqf instruments.

Meanwhile, sharing information through traditional methods such as libraries, mentorship programs, public lectures, and others is still useful and significant because it is a scientific platform for experts, industry practitioners, academics, and students to obtain and exchange information. Therefore, sharing information about waqf through traditional or modern ways is very important because it can help others gain new knowledge. The dissemination of knowledge about waqf should be emphasized to support intellectual development for the well-being of individuals and society. However, the dissemination of knowledge referred to here is not something pertaining to private and confidential data of individuals or institutions. It is only general in nature that can be shared and does not touch on sensitive information, such as personal preferences, financial information, secure identifiers, and others (Milne et al., 2016; Kaufman, 2009). This is as stipulated in the 7 Principles of Personal Data Protection Act (PDPA) which must be complied with under section 5(1) of Act 709 (Portal Rasmi Jabatan Perlindungan Data Peribadi, 2023).

Other than the dissemination of knowledge, several research have been done in Waqf information, for example, Komalasari, R. (2020) examine the Waqf cemetery information system as a web-base-database that uses the waterfall model to collect data on Waqf cemetery land in Karees, Cibeungying, Bojonegara and Tegallega, Indonesia areas, resulting a comprehensive and accurate system with certified land details, improving search process and services to the community. Janom, N. et al (2019), study the integrated success factors of waqf information management system, addressing issues like incomplete file information, transparency, and timely information distribution to stakeholders, using conceptual success model consisting of activities, relationships, advantage, compatibility, trialability, image, visibility, result demonstrability, voluntariness, complexity, and trust, which should be interesting to both researchers and practitioners in the field of waqf information system management. Thus, in sharing information, the waqf ecosystem require support and optimisation among stakeholders to maximise its societal benefits.

3. Model Development

The conceptual framework of this study is illustrated in Figure 1. The specification of the hypothesised relationships in the theoretical framework draws primarily on the information-sharing theory by Constant et al. (1994), which draws its roots from social exchange factors and social psychological factors to examine the effect on an individual's intention to share information. Figure 1 is as follows.

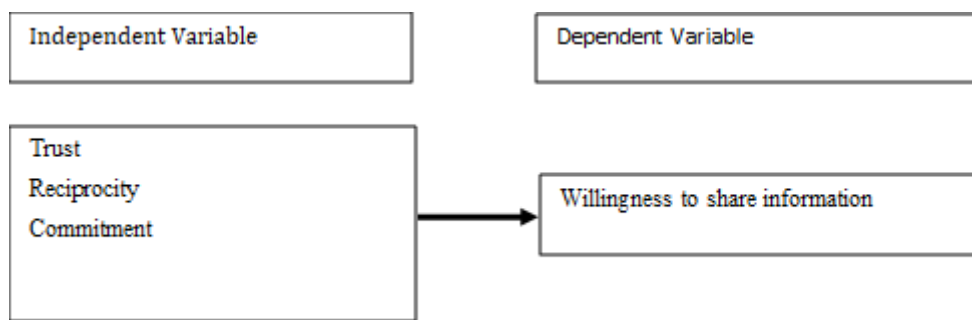


Figure 1: Research Framework

By incorporating insight from the sharing information theory, this study aims to provide a comprehensive framework that elucidates the potential effects of trust, reciprocity, and commitment on the willingness to share waqf-related information. Due to the absence of a comprehensive theory or model specifically addressing the influence of trust, reciprocity, and commitment on the willingness to share waqf-related information, this study draws upon the sharing information theory as a basis to establish a holistic understanding of how these factors may impact the willingness to share information on waqf. This study research framework contains a multifaceted range of variables based on information sharing, including social exchange factors (reciprocity) and social psychology factors (trust and commitment) to examine the effects on individuals' willingness to share information (see Figure.1).

4. Research Methodology

4.1 Sampling and Measurement

The population of this study is among waqf stakeholders (Waqif and Mawquf Alaih and those knowledgeable about endowing waqf). A preliminary study was carried out between January and March 2023 with 78 respondents (as a purposive sampling) among Waqif and Mawquf Alaih and knew about endowing waqf through the online waqf platform. The Exploratory Factor Analysis (EFA) is used to test the validity constructs are to test the validity of a proposed model for measuring willingness to share waqf. Sapnas and Zeller (2002) point out that even 50 cases are adequate for factor analysis. This study employed SPSS software to assess the validity and reliability of the instruments in representing the variables of trust, reciprocity, and commitment as independent factors affecting the willingness to share information among waqf stakeholders in Malaysia.

4.1. Research Instruments

This study was designed to rely on the questionnaire as a tool to gather the necessary information for this study as one of the most suitable scientific research tools that achieve the survey study objectives and to obtain information and facts associated with a determined reality for achieving the study, a questionnaire is made to process the studying test the validity of a proposed model for measuring the construct of willingness to share waqf information among waqf stakeholders. The information collected during the survey is general information related

to waqf and not related to any personal information that governs under PDPA which is applied in Malaysia.

The online survey approach provides convenience in several ways; for example, a) respondents can answer at a convenient time; b) respondents can take as much time as they need to respond to questions; c) respondents can complete the survey in multiple sessions; (d) the expansion of technology and digitalisation (such as internet, email, and online social platforms, along with the proliferation of personal computers, tablets and smartphones, has led to fast accessibility of the questionnaire. Similarly, the construction of the online questionnaire can also be built to help better response rate for each item; for example, respondents must answer a question before advancing to the next question (Regmi PR, Waithaka E, Paudyal A, Simkhada P, van Teijlingen E., 2016; Jaeger & Cardello, 2022).

To measure the willingness to share waqf information among stakeholders, the constructs have been chosen based on the same criteria, which can influence the waqf stakeholders' willingness to share information. The items in the questionnaire were adopted and combined based on the previous study by Abdul Shukor, S et al. (2019); Mende and Bolton (2011); Dagger et al. (2009) for trust; Morgan et al. (1994) for reciprocity; Morgan et al. (1994) for the construct of commitment. All the items were structured based on five Likert scale items ranging from 1, "strongly disagree," to 5 "strongly agree". Then, checked by the experts and discuss with selected respondents for its face validity test. The questions were developed and distributed to the respondents, and the data will be analysed using exploratory factor analysis to fulfil construct validity.

5. Exploratory Factor Analysis and Feasibility Study: An Analysis

This part measures the construct of willingness to share waqf information among stakeholders as the dependent variable for this model. Exploratory factor analysis was done to fulfil the construct validity. This analysis uses principal component analysis via varimax rotated. For the willingness to share waqf information construct, the result for Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy is 0.834, and Bartlett's Test of Sphericity was significant at 0.000. Four items are extracted to one factor and achieve the percentage of variance at 79.65% and the eigenvalue at 3.186. The Cronbach's alpha of this construct is 0.913 as shown in Table 1. The factor loadings for four items of willingness to share waqf information exceed the value of 0.5, in duration of 0.702 to 0.824.

Table 1. Factor Loadings, Eigenvalue, Percentage of Variance and Cronbach's Alpha of Willingness to Share Waqf Information .

| Items | Loading | Value |
|--|---------|-------|
| I am willing to share any information regarding waqf on any media or social media medium. | 0.812 | |
| I always discuss waqf with the community through media or social media. | 0.702 | |
| I am ready to share information on waqf activities with the waqf community through any media or social media medium. | 0.848 | |
| I am willing to share my expertise on waqf with the waqf community. | 0.824 | |

| | | |
|------------------------|--|-------|
| Eigenvalue | | 3.186 |
| Percentage of Variance | | 79.65 |
| Cronbach's Alpha | | 0.913 |

The next analysis is on the determinants of three factors of willingness to share information: trust, reciprocity, and commitment. The KMO determinants achieved the required level at 0.878, and Bartlett's Test of Sphericity was significant at $P < 0.001$. Table 2 shows the determinants factors of willingness to share waqf information have been extracted into three factors and achieved the cumulative percentage of 84.08%. The total eigenvalue for each factor is 9.336 (reciprocity), 1.826 (trust) and 1.450 (commitment), while the percentage of variance is 62.237 per cent, 12.174 per cent, and 9.669 per cent, respectively. The Cronbach's Alpha for reciprocity is 0.971, trust (0.916) and commitment (0.953), which achieves the requirement of above 0.05. Besides that, all the factor loadings for fifteen items tested in this analysis have high values between 0.772 to 0.929, exceed the value of 0.5.

Table 2. Determinants of Other Factors

| Items | Constructs | | |
|---|-------------|-------|------------|
| | Reciprocity | Trust | Commitment |
| Reciprocity (Cronbach's Alpha: 0.971) | | | |
| I believe that the beneficiaries, recipients of waqf and waqf management can help each other in the sharing of information. | .772 | | |
| I believe that my participation in waqf can benefit me and others. | .882 | | |
| I believe participation in waqf can increase the benefits to both parties | .929 | | |
| I believe all parties involved in waqf management will help me if needed. | .822 | | |
| I do my best to help someone who has done good to me in need. | .863 | | |
| I am ready to reciprocate if someone has done good to me in the past. | .889 | | |
| Trust (Cronbach's Alpha: 0.916) | | | |
| I believe that the management of waqf as a whole performs the best in sharing information on waqf. | | .804 | |
| I believe the waqf management as a whole is doing its best in helping the beneficiaries (Mawquf Alaih). | | .838 | |
| Overall, I can trust the management of the waqf. | | .826 | |
| In my opinion, on the whole, waqf management is a trust to all waqf managers. | | .630 | |

| | | | |
|--|--------|--------|--------|
| I believe that waqf management fulfils all the promises entrusted by the contributors. | | .806 | |
| Commitment (Cronbach's Alpha: 0.953) | | | |
| I am willing to give my wholehearted commitment to help improve waqf development. | | | .873 |
| I am willing to share information about waqf wholeheartedly. | | | .853 |
| I am willing to commit continuously with others to share information related to waqf. | | | .839 |
| I'm willing to take the time to share the waqf with others. | | | .864 |
| Eigenvalue | 9.336 | 1.826 | 1.450 |
| Percentage of Variance | 62.237 | 12.174 | 9.669 |
| Cumulative Percentage | 62.237 | 74.411 | 84.080 |

The findings provided are Cronbach's alpha coefficients for different constructs or scales used in the study. Cronbach's alpha is a measure of internal consistency reliability, which assesses how closely related a set of items or questions within a construct are to each other. It ranges from 0 to 1, with higher values indicating greater internal consistency (Taber, K.S, 2018).

In the study, the findings suggest the following:

Willingness to Share Waqf Information: The scale or construct measuring "Willingness to Share Waqf Information" demonstrates a high level of internal consistency, with a Cronbach's alpha coefficient of 0.913. The value indicates that the items within this scale are strongly correlated and measure the same underlying concept of willingness to share waqf information.

Reciprocity: The construct or scale related to "Reciprocity" shows a very high level of internal consistency, with a Cronbach's alpha coefficient of 0.971. The value suggests that the items within this construct are highly correlated and effectively measure the concept of reciprocity.

Trust: The construct or scale assessing "Trust" exhibits a relatively high level of internal consistency, with a Cronbach's alpha coefficient of 0.916. The value indicates that the items measuring trust are reasonably correlated and measure the same underlying concept, although the level of internal consistency is slightly lower compared to the other constructs.

Commitment: The construct or scale related to "Commitment" also demonstrates a high level of internal consistency, with a Cronbach's alpha coefficient of 0.953. The value suggests that the items within this construct are strongly correlated and effectively measure the concept of commitment.

Overall, these findings indicate that the constructs or scales in the study have good internal consistency, which enhances the reliability and validity of the measures used to assess these concepts. It suggests that the items within each construct are reliable and consistently measure the intended constructs.

6. Conclusion

In conclusion, waqf serves as an Islamic charitable endowment that involves dedicating specific assets for the benefit of society and supporting various social, educational, religious, or charitable endeavours. Disseminating information about waqf, especially through channels like social media, can sustain and increase charitable donations by reaching a wider audience. Creating engaging and shareable content can enhance awareness and participation in waqf instruments. The findings of this study indicate that the constructs being assessed, including "Willingness to Share Waqf Information," "Reciprocity," "Trust," and "Commitment," demonstrate strong internal consistency. The study's measures are reliable, providing accurate assessments of the constructs being studied and enhancing the reliability and validity of the findings. However, it is important to note that the study had a limited sample size of 78 participants, serving as a preliminary test to determine the reliability and viability of the variables and items used. Future studies should consider expanding the participant pool to include more individuals to investigate further the elements influencing Malaysians' readiness to share waqf information and effectively test hypotheses.

7. Acknowledgements

This research was funded by a matching grant between Universiti Sains Islam Malaysia (USIM) and Universiti Utara Malaysia (UUM) under code (USIM): USIM/MG/UUM/FEM/SEPADAN-K/72322 and code (UUM): 21386.

References

- Abdul Shukor, S., Johari, F., Abd Wahab, K., Kefeli @ Zulkefli, Z., Ahmad, N., Haji Alias, M., Abdul Rahman, A., Mohd Orip, N. M., Ibrahim, P., & Abu-Hussin, M. F. (2019). Trust on awqaf institutions: evidence from Malaysia. *Journal of Islamic Marketing*, 10(2), 511–524. <https://doi.org/10.1108/JIMA-05-2017-0054>
- Adler and Kwon, P. S. & Kwon, S. W. (2002). Social capital: Prospects for a new concept. *Academy of Management Review*, 27, 17-40. <https://doi.org/10.2307/4134367>
- Bagozzi, Richard P. (1995), "Reflections on Relationship Marketing in Consumer Markets," *Journal of the Academy of Marketing Science*, 23 (4), 272–77. <https://doi.org/10.1177/009207039502300406>
- Buchanan, B. (1974), "Building organisational commitment: the socialisation of managers in work organisations", *Administrative Science Quarterly*, Vol. 19 No. 4, pp. 533-546. <https://www.jstor.org/stable/2391809>.
- Çizakça, Murat, Awqaf in History and Its Implications for Modern Islamic Economies (1998). *Islamic Economic Studies*, Vol. 6, No. 1, 1998, Available at SSRN: <https://ssrn.com/abstract=3164811>
- Constant, D., Kiesler S. & Sproull, L. (1994). What's Mine Is Ours, or Is It? A Study of Attitudes about Information Sharing. *Information Systems Research*, 5, 400-421. <https://www.jstor.org/stable/23010604>
- Dagger, T. S., Danaher, P. J., & Gibbs, B. J. (2009). How often versus how long: The interplay of contact frequency and relationship duration in customer-reported service relationship

- strength. *Journal of Service Research*, 11(4), 371–388. <https://doi.org/10.1177/1094670508331251>
- Haeussler, C. (2011), Information-sharing in academia and the industry: A comparative study. *Research Policy*, 40, 105-122. <https://doi.org/10.1016/j.respol.2010.08.007>
- Jaeger, S. R., & Armand V., C. (2022). Factors affecting data quality of online questionnaires: Issues and metrics for sensory and consumer research. *Food Quality and Preference*, 102(December). <https://doi.org/10.1016/j.foodqual.2022.104676>
- Jarvenpaa, S. L. & Staples, D. S. (2000). The use of collaborative electronic media for information sharing: an exploratory study of determinants. *Journal of Strategic Information Systems*, 9, 129-154. [https://doi.org/10.1016/S0963-8687\(00\)00042-1](https://doi.org/10.1016/S0963-8687(00)00042-1)
- Janom, N., Izham, M. Z., Mansor, F. S., Aris, S. R. S., Bashah, N. S. K., & Arshad, N. H. (2019). Review on success factors of waqf information management system in Malaysia. *Indonesian Journal of Electrical Engineering and Computer Science*, 16(1), 412-419.
- Kaufman, L. M. (2009). Data security in the world of cloud computing. *IEEE Security & Privacy*, 7(4), 61-64, <https://doi.org/10.1109/MSP.2009.87>.
- Komalasari, R. (2020). The waqf cemetery information system. In *IOP Conference Series: Materials Science and Engineering* (Vol. 879, No. 1, p. 012035). IOP Publishing.
- Kwon, I.-W. G. & Suh, T. (2005). Trust, commitment and relationships in supply chain management: a path analysis. *Supply Chain Management: An International Journal*, 10, 26-33. <https://doi.org/10.1108/13598540510578351>
- Mende, M., & Bolton, R. N. (2011). Why Attachment Security Matters: How Customers' Attachment Styles Influence Their Relationships With Service Firms and Service Employees. *Journal of Service Research*, 14(3), 285–301. <https://doi.org/10.1177/1094670511411173>
- Meyer, J.P. and Allen, N.J. (1991), “A three-component conceptualisation of organisational commitment”, *Human Resource Management Review*, Vol. 1 No. 1, pp. 61-89. [https://doi.org/10.1016/1053-4822\(91\)90011-Z](https://doi.org/10.1016/1053-4822(91)90011-Z)
- Milne, G. R., Pettinico, G., Hajjat, F. M., & Markos, E. (2016). Information sensitivity typology: Mapping the degree and type of risk consumers perceive in personal data sharing. *Journal of Consumer Affairs*, 15(1), 133-161. <https://doi.org/10.1111/joca.12111>.
- Mohd Zawawi, N. I., Md. Sham, F., & Ismail, A. (2020). Pengurusan stres remaja cemerlang. *Jurnal Hadhari*, 12(2), 127-155. <https://ejournal.ukm.my/jhadhari/issue/view/1362>
- Morgan, R. M. & Hunt, S. D. (1994). The Commitment-Trust Theory of Relationship Marketing. *Journal of Marketing*, 58, 20-38. <https://doi.org/10.2307/1252308>
- Ortiz, R. A. et al. (2018). Engaging a community for rare genetic disease: best practices and education from individual crowdfunding campaigns. *Interactive Journal of Medical Research*, 7(1), 1–11. doi: [10.2196/ijmr.7176](https://doi.org/10.2196/ijmr.7176)
- Portal Rasmi Jabatan Perlindungan Data Peribadi. (2023). Accessed on 20 July 2023, <https://www.pdp.gov.my/jpdpv2/awam/prinsip-perlindungan-data-peribadi/>.
- Regmi PR, Waithaka E, Paudyal A, Simkhada P, van Teijlingen E. (2016). Guide to the design and application of online questionnaire surveys. *Nepal J Epidemiol*, 6(4):640-644. doi: [10.3126/nje.v6i4.17258](https://doi.org/10.3126/nje.v6i4.17258)

- Sapnas KG, Zeller RA (2002). Minimising sample size when using exploratory factor analysis for measurement. *Journal of Nursing Measurement*, 10(2):135-53. doi:10.1891/JNUM.2004.12.2.95
- Sharif, S., Lodhi, R.N., Iqbal, K. and Saddique, F. (2022), "Gender disparity in leadership boosts affective commitment and tacit knowledge sharing about libraries", *International Journal of Organizational Analysis*, Vol. 30 No. 5, pp. 1212-1234. <https://doi.org/10.1108/IJOA-12-2020-2549>
- Taber, K.S (2018). The Use of Cronbach's Alpha When Developing and Reporting Research Instruments in Science Education. *Res Sci Educ* 48, 1273–1296. <https://doi.org/10.1007/s11165-016-9602-2>
- Weerawardena, J (2018). "Non-Profit Marketing Strategy." In *Transformational Leadership and Not for Profits and Social Enterprises*, edited by K. Wiltshire, A. Malhotra, and M. Axelsen, 1st ed., 332. Routledge. <https://doi.org/10.4324/9781315468570>